

THE CHRISTIAN CENTURY

FOR THE MEN AT THE FRONT

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A. S. BULLERSON, Postmaster-general.

Vol. XXXV

January 17, 1918

Number 3

Wanted— A Protestant!

By Burris A. Jenkins

Russia and America

By Samuel N. Harper

JAN 19 1918

CHICAGO

A NEW YEAR'S TOKEN

EDITOR THE CHRISTIAN CENTURY:

I WANT to thank you for every issue of The Christian Century during nineteen hundred and seventeen, and I shall hail with joy each number during nineteen hundred and eighteen, and so on to the end of the way.

Truly, "The Century" has its great living, throbbing, passionate mind on the trend of the age, its facile pen on the pulse of these perilous, changing and far-reaching times; for when it speaks we stop to listen, to think and to pray. Each week it brings to us a message that teaches, that thrills, that grips, that inspires, that arouses the best that in us is.

May the blessings and benedictions of our common Lord abide with you and yours throughout the coming days and years.

WALTER PERRY JENNINGS

Pastor University Place Church

FORT WORTH, TEXAS

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PROFESSOR HERBERT L. WILLETT

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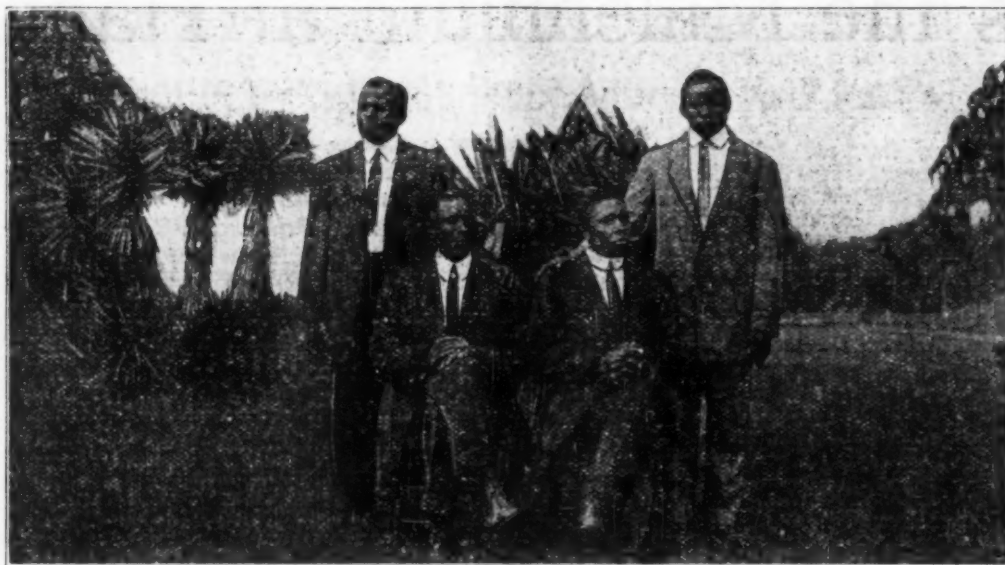
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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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Number 3

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

Wanted—A Protestant!

THE world wants a Protestant. I want a Protestant. We have of late been celebrating the rise of protestantism; but nobody has been declaring its downfall. Protestantism arose three or four centuries ago, but, like a vein of gold, in miners' parlance, it has "petered out." It has forgotten how to protest; it knows only how to conform. It has grown senile, puerile, dignified, with octogenarian dignity. It dribbles at the corners of the mouth; its blurred eyes purge amber and thick plum-tree gum. It tries to straighten up and rear back, but cannot on account of lumbago. Protestantism is already very old.

Three or four centuries is not much, in the life of thought or the life of empires. Three or four centuries only serves to set the foundations of some kingdoms. It takes a millenium or two, sometimes, to wear an empire thread-bare; yet here is a kingdom, which for lack of an adequate line of kings, or because of loose screws in the machinery, or for failure in the up-keep, or for lack of adaptation to changing conditions, has grown old before its time.

It was new only a short while ago. It was young, lusty, promising. It came kicking and squawling into the world—a most wholesome babe. Now, a puny old hump-backed man, it is dressed up like little Lord Fauntleroy, very proper, very clean—on the outside—and very conventional. How will it get along with the young men who come home veterans from French battlefields, plastered with the mud of the trenches? How can it say to lads who have sailed out over the German lines, on the war-horses of the air, and have seen and felt the shrapnel bursting all around them: "Come, sit on my knee, my son"? Fancy little Lord Fauntleroy, effete protestantism, talking like that to the huskies!

I want a Protestant. There's not an out-and-out one on earth. Give us another Luther, dead these three hundred years. Protestantism has forgotten how to protest; it knows nothing now but to acquiesce, to conform, to agree—except about things that are not worth while; there it knows well enough how to kick, and bite, and yell, and stir up a dust of disagreement. Even that is a hopeful sign, for it shows there is vitality left; only, the vitality is spent in raising a row over what does not matter—baptism, the eucharist, apostolic succession, instead of over the deluge of materialism, the communion of brothers engaged in blast furnaces of industry, and the apostolic defection of the clergy.

• • •

Something's wrong. I do not pretend to be wise enough to prescribe, else would I set up as the arch-protestant myself. I do not even claim original ideas; I claim only heat, passion, desire. The time is out of joint, O cursed spite; and I'm not the man that's born to set it right. There is no wisdom, wit nor worth in this pen; there is only passion, longing, yearning, for a prophet. Like the "Voice" that once rang in the wilderness, so is this little wail of mine but a voice; it is the wail of a babe, lost in the wood, it may be; home-sick, wanting its mother. It is not that prophet. It cries aloud for that prophet, that coming one, that Protestant, who will bring us back home to our mother—the pure church.

The babe in the wood is afraid. Poor Tom's a cold. Afraid for his mother—the church; afraid she is dead or gone. Afraid she is gone to the devil—no, nobody believes in the devil anymore except the D. D.'s, and they don't really, you know—but gone to the demnition bow-wows. People believe in them. Business men be-

lieve in them, and are afraid of them, whatever they are, more afraid of them than the devil. They are something like delirium tremens, no doubt. The babe in the wood is afraid his mother, the church, is gone to them. H. G. Wells thinks we can get along without her, and on the next page prescribes for an organization with a platform where a new religionist may shout out his religion, and for a congregation to sit and listen to the shouter; also he foreshadows an organization for the putting of art to the service of religion, the building of cathedrals with great dim stillnesses and the like. He seems to overlook the fact that church is just another word for organization, assembly. That is what the Greek *ekklesia* means, is it not? No, Wells, or anybody else, is not long going to be satisfied without a mother, a refuge, a home, a church; but passionately some of us long for the right kind, the pure kind. Lord, Lord, send us a Protestant!

Here we are, still tithing mint, anise, cummin, gagging and straining at gnats and swallowing camels, fighting over tweedledum and tweedledee, while Thor threatens the world, Moloch opens his fiery jaw, and nobody knows what menace is in the dragon of the Orient. Wendell Phillips, on the way to address the mob in Boston received a note from his wife which read: "Wendell, no shilly-shallying in the face of that mob." I wish I were the wife of some men I know who are shilly-shallying in the face of the Hun, the crazed industrial Moloch, the almond-eyed menace of heathendom. I would write them a word, I would. This little wail claims only to be a feeble note to those who shilly-shally.

* * *

Here we are, putting on, each of us, his little show. Sherwood Eddy, in "Our Soldiers in France," tells how a chaplain in a hospital in northern France prevented a certain American episcopal clergyman from visiting patients and bringing them fruit, because it was the chaplain's own show; how a Roman Catholic chaplain got an order passed that no service should be held in his hospital unless all the Catholics in the wards should be carried out, with the result that no services of any kind could ever be held there; how a Y. M. C. A. Hut-leader was absorbed in the making of money, the creditable showing of his show. The same thing goes on in England, America, everywhere in Christendom, all the time; little men pushing their own little punch-and-judy shows, while a world starves and cries and dies. Punch-and-Judy is way behind the times, anyway.

Some of the chaplains in the army looked askance at the Y. M. C. A., refused to co-operate, were jealous of the interloper. They wanted to run the whole religious thing for a regiment of men, with no equipment but a set of pigeon-holes for mail, and a wheezy melodeon. Then came a fellow who happened to be a commander-in-chief, by the name of Pershing, and declared in the orders of the day: "The Red Triangle shall have charge of all social, athletic, moral and religious activities, and the chaplains shall co-operate to

the extent of their abilities." He recognized the limitation of these feeble folk, and showed them where to get off their high horse. It took a military man to set the church right. A blush suffuses one's cheek as he thinks of it. I am red-hot for a protestant prophet who shall point out to us the senility of the church and give us hypodermics of youthfulness.

I am heartily sick—and I am just the rest of the round world, too—of ministerialism, dogcollarism, professionalism, theological seminarisms—all the two-by-fourisms that are turned out by the machines, the institutions, the conventions of organized Christianity called the church. It is not that I love Caesar less, but Rome more. It is not that I love the church less, but humanity more. The church was made for humanity, not humanity for the church. There was a time when the church was man enough to drive these petty isms before it like sear leaves down the wind. "I have seen the time," said Lear, "When with my good biting falchion I would have made them skip!" The church is the half-mad old Lear.

* * *

Your professor in your Divinity School—think of such a name for a preacher-factory!—says to his young dog-collared gang-led class:

"No personal references in public discourse, gentlemen, no first personal pronouns, no human interest stories, experiences, or observations. Squeeze all the life out of sermons, and utter the rinds in an orotund voice. Be dignified, never human; be stilted, never colloquial; lean backward in an attempt to be conventional, correct, proper; starch your address, your personality, your life like your collar; and let the chain dangle from your neck to the vestry behind you."

You say no professor of homiletics ever talked like that? Perhaps not with such brutal frankness, but to that end just the same. The effect is identical as if he had talked that way, and the product turned out is identical. It takes a young man of fire and enthusiasm and personality a decade to shake off the ceremonies of the Divinity Tomb.

God give us a Luther back again, a Wesley, somebody bigger than either, to tell us what is the matter with us, to protest for us, to kick like an ox until he smashes everything in sight that hems in men's souls, imprisons them, keeps them from thinking straight and living free and growing fine.

* * *

Yet, would you believe me, I am an optimist. The church is the most powerful one thing in the world and there is a great deal of fine kicking going on. Something is bound to give way. A whole lot of us are iconolasts, destructive critics of things as they are and ought not to be. Ours is a collective voice crying in the wilderness. We are a composite babe in the wood. Our wail is a chorus. Something or somebody is going to answer us. We'll muddle into our task and along with it, in a British sort of fashion, until daylight comes, and the Morning Star appears.

Not to talk in the air, just who is the Protestant we are calling for? What is a Protestant? One who protests, of course; but what is he to protest against? What is he to protest about? What is he to protest for?

First of all then, we want one who is human, to do this protesting. Our arch-protestant must be distinctively human, flesh and blood and bone. The Good God has a way of working through humans and laws and the like. He might work to better advantage, we are tempted at times to think, more smoothly and expeditiously, if he would work through fiat; he might eliminate some creaking from the old machine of the universe; but he seems to have his own ideas on this subject; and creaking does not seem to hurt his ears as much as ours. So I rather incline to the belief that he is going to work it out on this line, if it takes several more millions of years. He will employ real humans to do his best work.

Whatever else he was, Martin Luther was a human. Calvin was a rather icy-blooded old fish. Wesley was a heated proposition, pulsing with life and humaneness. Alexander Campbell, here in America, could heft a railroad iron, and, with all his dignity and learning could warm up to a child. It is of Luther, however, that one instantly thinks, when the word Protestant is used. Somewhat like him, then, the next one is probably to be.

* * *

"History repeats itself." There is more lie than truth in most adages of this sort. This particular one is responsible for a vast amount of muddle-headedness, of precedent-seeking, of timid conservatism both of thought and action. Our eyes, however, ought not to be blinded to the modicum of truth in it. If the Good God used a Luther, a Savonarola, a Saul of Tarsus, a Jesus, He is going to use one again when He gets ready. He seems a long time getting ready, that's all. God is not in a hurry, but I am. The mills of God—well, I am anxious for a human bit of Henry Ford efficiency in them. Yes, He will undoubtedly employ a human to do his protesting, in his own good time, not a little tin angel with a dog collar and leading strings, nor yet an archangel in gaiters and a purple waistcoat and an episcopal ring.

Look at Luther's bull-neck, Airedale-jaw, big mouth, passionate lips, clean, strong teeth. Then fancy him crawling patiently on his knees up anybody's vatican stairs, or standing patiently reading anybody's chained Bible, or living sequestered from women, home, family, in anybody's old celibate monastery. I look into the crystal globe of imagination and see him, in his timid youth, trying to do all these things. I see him swallow his gorge; I see his very heart pumping a tide of protest into distended arteries; I see the cords of that bull-neck straining and puffing out the thick pillar on which rests a brain on fire with revolt. Then I see him kicking all the truck around him into smithereens, and I see the real human Luther with a blacksmith's hammer pounding a declaration of independence upon a church door; I see him throwing an ink-pot at a devil who tempted him perhaps to the unclean lasciviousness of

a cloister; I see him coming home from a journey in the snow one moonlit night, with the first Christmas tree on his shoulder, to burst into the delighted presence of Katherine von Bora and her children, as he scattered God's cottage-diamonds all over the floor; I see him, as he sets those big ivory teeth with a snap and undertakes to go to Erfurt if all the devils in hell are awaiting him, like tiles on the roof; then I see him alone in the diet, like a baited bull in a Spanish ring, backed up into a corner, snorting steam, but quiet and watchful. "Here I stand, I can do naught else. God help me. Amen."

* * *

O yes, he was a real human being, was this Brother Martin; too big to be only a German. He was very human when he sat down at a table with the Swiss Protestant, and tried to form a partnership. That is, Zwingli, the Swiss, tried. I never could see that Luther tried any to hurt. See those big lips hang and pout? See those eyes scowl and lower and smolder? See that big fist as he scrawled while the chalk creaked, on the table, "*Hoc est meum corpus!*" O, Martin, it is another case of tweedledum and tweedledee, the very things you have been protesting about and kicking free from; and here you are shackling yourself, and what is worse, shackling posterity with your literalism. As for you, poor Zwingli, you were for the moment the larger and better man of the two, even if rather pathetic in the presence of this big bullying boy. O yes, Martin was at least everlastingly human. He was cut according to no man's pattern.

To the minds of many of us, we need a reincarnation of Martin. No, not exactly a reincarnation; but an incarnate Martin with a clarified vision, a protestant who can protest as loudly and effectively as Martin, but with a still wider outlook; a protestant with the same healthy pumping heart, seething brain, dauntless courage, and bull-dog teeth to hang on with. We want a passionate Protestant, an all-alive Protestant with convictions in an age of flux and flaccidity, a Protestant that can roar, and kick, and pound theses on church doors and bald pates; a Protestant that can tear down and build up, too; a Protestant that will not go to sleep while protesting, nor run away from the devil or the demnition bow-wows, nor sell himself to him, it, or them.

Suppose he came, then what should he protest against? That is for him to find out and declare. The whole need not to prescribe for themselves; the physician prescribes for sick folks. If I could prescribe, where would be the need of the Protestant? I would myself be the Protestant, provided I were the big human. Nevertheless, the Voice in the wilderness sounded out at least the note of the coming one, when he declared repentance for the Kingdom of God.

* * *

Be assured of this, then, the Protestant will not roar only against the indulgence of Rome. Luther vaccinated Catholicism against that particular small-pox. There are little pseudo-Protestants a-plenty roar-

ing against Catholicism, Mormonism, Christian Science, and roaring so loudly as to deafen not only others, but themselves. They cannot hear the knock in their own articular little two-cylinder. They think they are true Protestants; while in truth they are only megaphones. When the real Protestant comes, he will be like a tank, respecting nobody's trenches or barb-wire entanglements, not even his own, if they get in his way.

He will protest against indulgence in the Protestant churches as well as in the Roman. He will not stand, let us say, for the purchase of respectability and a front pew by the owner of doubtful tenements, child-labor mills, or that stamp of department stores that damn women. History does repeat itself in certain fierce ways, under new guises. Indulgences for such things—the Protestant will not abide them. There is no indulgence.

This, moreover, is only one instance, to show what the protester will tackle when he comes. As with old indulgences of the middle ages, these, after all, are but symptoms of a deeper-seated disease. The Protestant must probe. He must cut down beneath all forms of slavery to the roots of the matter, to the cancer, to the micro-organism, to the poison of autocracy which, after all, is usually the beginning of sickness in societies. He will go after the different germs with their different names. He will assail creeds, sects, names, forms, disciplines, legalisms, inhumanisms of all kinds.

O, his consulting room will be full of autogenous vaccines, of X-rays and scalpels, of poisons against poisons, of cauterizing irons. He will fear no obstacle; he will cut to the bone. Gentle? Yes, because the brave are always gentle. Sympathetic? Yes. The most relentless prescriber and determined physician is ever the most merciful. Our Protestant will hew to the line—a new line—no old line—God's line. Will he never come? I listen for the sound of his wheels upon the gravel, in the night, in the pain. Ay, he will come!

BURRIS A. JENKINS.

DR. ABBOTT HAS NOT BEEN OSLERIZED

THERE is no more striking figure in the whole field of Christian journalism than that of Dr. Lyman Abbott, who recently began the eighty-third year of his life. In years gone by he was a preacher in the pulpit left vacant by Henry Ward Beecher, but for many years of his later life he has preached to the larger audience which is reached by his pen through the Outlook.

It would be hard to estimate the influence of Dr. Abbott on the minds of thousands of earnest young ministers in America. He has shown them how to be true to all good learning and also be true to Jesus Christ. He has led many thousands of people to attain to the Catholic vision which has characterized all of the great religious souls of history.

Dr. Abbott has made some mistakes of judgment. He has had to reverse himself on some matters. Even in these things, he has shown himself a man of plastic mind, always

ready to be guided by the unfolding of divine truth.

He can still speak effectively and it is only a few months ago that he made a great speech in Carnegie Hall in New York in which he voiced his conviction that America was to have a part in the great struggle across the water.

Old age is a kind of racial superstition to which countless thousands have given way before their time. The man who reads and thinks and engages in the affairs of the busy world, always being guided by the laws of physical and mental health, can defy the notion that four-score years is the utmost limit of human efficiency. We hope that Dr. Abbott may live yet many years to prove how eternally youthful the human soul may be when it is fed continually by the word of God.

SCHOLARSHIP AND BAPTISM

IN that forthright editorial on Mr. Rockefeller's recent avowal of the principles of Christian unity which THE CHRISTIAN CENTURY last week adopted from its Presbyterian neighbor, The Continent, there was a deal of plain statement which Baptists and Disciples ought carefully to read and thoughtfully digest. One point in particular needs to be reiterated until the preposterous claim commonly put forward by Baptist and many Disciple writers is heard no more. "The scholarship of the world is on the side of the immersionist contention"—this is the claim which should be met by pointed and repeated denials until its utter lack of truth would be apparent to even the immersion dogmatists themselves.

The simple fact about this "scholarship of the world" claim is that the scholarship of the world, speaking by and large, is dead set against the Baptist position.

What is the essential thesis in the Baptist position on immersion? It is not the claim that baptism was performed in New Testament times by immersion. On that point the scholarship of the world is indeed practically agreed. Nor yet is it the claim that the Greek word "baptizo" in its root meaning denoted immersion. On that point, too, the scholarship of the world is in complete accord.

The essential thing in the immersion dogma is the thesis that the word "baptizo" in its *New Testament context* means immerse, and can be translated so.

On this point there is practically no scholarship that supports the Baptist position—none save a provincial and sectarian scholarship. The scholarship which all the world invests with linguistic authority declares that immersion was simply the historic *mode* or *form* of baptism, and not the baptism itself. Here the immersionists are arrayed against the scholarship of the world.

When you ask scholarship to say what then baptism essentially is in its New Testament use there is vagueness and some difference of opinion. Some interpret it as an individualistic sacrament of consecration; others as the function of a religious social group initiating new members into its organic life. But all, excepting only Baptist scholars, agree that immersion was

incidental to baptism and not the essence of it. When Jesus, bidding his disciples go forth and preach his gospel, commissioned them to baptize their converts, the "scholarship of the world" will not tolerate the view that he was simply commissioning them to immerse in water. That wooden-headed kind of exegesis has no scholarly warrant at all.

The Christian neighbors of us immersionists should see to it that we base our practice upon more satisfactory grounds than the impossible claim that baptism and immersion are equivalent terms. If they could once get us to see that, we would be in a position to show them on other grounds altogether, and with some hope of success, why immersion is the preferable mode.

CHAMP CLARK'S AUTOBIOGRAPHY

DISCIPLES will take more than usual interest in the autobiographical articles which are appearing from the pen of the Hon. Champ Clark, Speaker of the House of Representatives, in Hearst's Magazine. In these articles the congressman is telling in his easy way of the experiences of earlier years. In the January installment he takes pains to let the world know that he is a loyal Disciple, if not in sympathy with the religious partisanship of the earlier days. His wife has remained a Presbyterian throughout the years and the children have received infant baptism in the Presbyterian church.

His story of how the Presbyterians stole a march on the Disciples in his neighborhood and got a rich old man sprinkled before the Disciples could prepare to immerse him, and the consequences that ensued in the neighborhood has in it humor and reality. One can be sure that these incidents of the early days really happened. When the author, then a young lawyer, presided over a debate between a Baptist and a Disciple minister, we can smell the smoke of the theological battle from afar, and we trust most of us can share the speaker's wish that in the future the discussions of theologians may be over issues more directly relative to human life.

We think the Speaker has done the cause of progress a service in describing these earlier attitudes of religion only to dismiss them courteously as impossible today. We hope before he finishes he may give some vindication of the religious faith which he holds in the here and the now. Few opinions of our public men are so interesting as their views on the big fundamental question of life and destiny.

THE RELIGIOUS PESSIMIST

THE ability to face the evil of the world without losing faith in progress and in goodness is not wide-spread. Most of us have lived in some corner of the world—that corner may be in a big city—and our opinions have been made by the particular experiences in that obscure place. When some new experience brings us face to face with some new evil we are apt to be discouraged.

The religious pessimist never had a better opportunity than just at this time, with a great war raging. He recites the ideals of the gospels, tells the story of the trench life and draws the conclusion that our world has utterly apostatized from Christianity.

His fallacies should be made clear. In the first place, he often enough assumes that we are worse than the people of other ages. This assumption is always based upon scanty knowledge of history. Historians are not as a rule pessimists, for they hold to the concept of progress as interpreting the story of man's life.

Then our pessimist thinks that unless progress is unbroken, there is no such thing as growth and development upward and forward. Growth is a strange thing. In the human body, it goes by jumps to reach its goal. In human history there have been times of decadence, but the race continues to move onward.

The war itself is not all bad. If humanity were utterly selfish, England might have sacrificed Belgium to the brutal power that overwhelmed her, rather than pay the price that must be paid for Belgium's deliverance. America's entrance into the war was actuated by ideal motives, even if one believes they were mistaken motives, which we do not. The heroism and sacrifice in the world today has never been matched by that of any other age. Our world is not all bad.

What we need for this hour is an overmastering faith in a power that works for righteousness in our world. He is not defeated. We do not need to steady his ark lest it be overturned. There is much in our world which is evil. There used to be more. Evil is not too strong to be overcome, nor is the Kingdom an impossible social ideal for those who believe in Jesus Christ.

Gethsemane

By Thomas Curtis Clark

NOW is the world's Gethsemane:
Love in the garden weeps alone
Because the ark of truth is taken,
Because the hearts of men are stone;
But courage! Earth is not forsaken.

Now is the world's Gethsemane—
And there is yet a darker morrow:
They will not have the Son of Light;
In some black hour of awful sorrow
His feet must mount the hill of night.

Now is the world's Gethsemane—
Tomorrow shall be Calvary!
But God will not His cause forsake:
An Easter-dawn of peace shall be,
When every watchful soul shall see
A new world-morning break.

January, 1918.

Russia and America

By Samuel N. Harper

Of the University of Chicago.

DURING my visits in Russia the last year, I have seen a great deal of a certain American resident of Petrograd. It was of value for me to talk to this particular man, for not only had he been here continuously, but also he knew what was going on. For he was interested in the political and social problems, though his line was that of business.

Living abroad a great deal, having a knowledge of languages, including Russian, having a hobby, as it were, of getting close to the people of the country in which he might be living—he had lived in several foreign countries, including Germany—this man was a source of valuable information for me. I knew how deeply he had studied and thought over the problems that were being solved by the people among whom he was living.

It has therefore been most enlightening to receive from him "observations" and "reflections" on the recent events in Russia. Though these observations were jotted down some weeks ago—and though much has happened in Russia since they were dropped in the mail—many of them are still true, for the writer was not prophesying what would happen, but interpreting the spirit of the moment in which he wrote. I have, therefore, decided to bring together some of these observations, and give them to the public, recalling that they are in many cases diary observations, but from a serious thinker, and a man in touch with the trend of events in Russia.

NOT FOR THE EXTREMISTS

In some instances the short statement in the letter was a supplementary "chapter" on a topic which we had discussed last summer. Neither of us sympathized with the extremists, but we constantly looked back to the past, and found there explanations for what was going on. In fact, we often concluded our discussion with the summary that one had to understand the difficult present, which was weighing down on us, as the inheritance from the past. Looking at the present in that light, we could see a future, faith in which was very strong with both of us.

With these preliminary remarks, I shall quote extracts from the notes which this friend has sent to me, giving them in his own words, bringing together the comments which he made at various moments of the correspondence on the same topic. About two weeks after the bolsheviks had seized authority in Petrograd he wrote:

"Certainly it seems as if the revolution had gone about the limit with such warped minds as Lenine and Trotzky in power, directing affairs from the Smolny Institute.

"Yesterday a newspaper quoted Lenine as saying that the train was going full speed ahead to the goal of a social revolution, and facetiously added in amplification of the figure, that if this were true, then lots of passengers were jumping off. Among these passengers are a number of

bolsheviks who have always been considered most extreme, but for whom the Lenine-Trotzky tyranny is too high-handed." In another place my correspondent remarks that "all parties in Russia are unanimous in their condemnation of the bolsheviks—just as much so as they were in damning the czar. But the bolsheviks have succeeded with the masses and have appealed to the simple minds. Why? Because they promised peace."

AS TO BOLSHEVIK RULE

The writer gave the following comment on the general character of the bolshevik "government." The last quotation marks are also his. He said:

"It lacks the mechanism of government, and is no government at all. The ministries are on a strike and will not work for it. The railway employees' union is against it. Practically the whole intellectual and spiritual force of Russia is against it, but the 'dark' (i. e., unenlightened) masses of workmen and soldiers carried out the coup d'état which brought it in, and are still supporting it. Bolshevik demagogues and sincere fanatics promise immediate realization of peace, bread and land. When they fail to realize these in the face of the winter, which has now set in in earnest, Lenine and Trotzky must fall."

My friend did not prophesy, but did indicate various possibilities: "It would seem that when they fall, it will mean that the malady has reached its crisis, and that soberer forces must follow in a reversion to a more reasonable situation. Here there are two guesses: Either that a 'strong man' might arise and take charge of a country so miserable through hunger and want as not to discuss political forms for some time, whereby a monarchy might be established; or the more moderate socialists, now despised and cast aside, might pick up the thread and slowly build up something.

"In the latter case, other liberal, nonsocialist elements might be joined also. After much thinking I have come to have doubts about the 'strong man' theory in Russia, and to feel that, direct and satisfying as it might be to have a new broom sweeping clean and brushing all opposition aside—a Napoleon in short—it may never be. Russia is not compact and centralized, like France, and the character is different."

Last summer my friend saw frequently the then minister of labor, Mr. Skobeloff, a social democrat, but one of the moderates. He also was in touch with Nicholas Chaikovsky, known to many Americans through his lectures in this country, and one of the most prominent figures among the peasant leaders, the originator of the peasant cooperative movement.

He quoted these two men as saying that "if nothing were done the country would go to the 'bow-wows,' and that a monarchy would result which would be of a form to brush aside many of the liberties which had been gained. But they considered it possible, by quick action, to form a moderate government with the exclusion of the bolshe-

viki, if that government could get to the people with a foreign policy of peace—i. e., with a program consciously looking forward to preparing for the close of the war, just as governments are now mostly occupied with its conscious prosecution." After quoting these men my correspondent added the following comment of his own:

"These men are, of course, very 'advanced,' and it may be urged by some that it would not be best for Russia to retain some of the 'liberties' which have been gained. We have a farsighted, selfish as well as charitable, reason to desire order and growth in Russia, and if there is any way to promote it we must act. Whenever the pendulum starts to swing to the right again we ought to push and help all we can the constructive elements, whoever they are."

ANARCHY A POSSIBILITY

It will be recalled that the bolsheviki addressed to the allies a proposal for an armistice. Commenting on this my friend remarked: "It is believed that the indirect reply to this proposal will be a categorical and perhaps contemptuous refusal. The opinion is expressed that, after this refusal, the peace will not have been gained and the people will turn upon Lenine and Trotzky. Then will follow anarchy, which the 'strong man' deliverer must put down by forceful and not too scrupulous methods."

My friend then made another comment which was along the line he has taken now for many months. I recall how disappointed he was when we received the report of the allied conference in Paris last July, and saw no statement with regard to war aims.

He therefore expressed himself very frankly and even sharply on this point: "Because of selfishness and stiffneckedness the allies ignored a golden opportunity, when, after the revolution of last March, they did not clearly and distinctly, in language understandable to the Russian peasants, restate their war aims in accordance with the spirit of 'no annexation and no indemnities.' The fact that they did not was used by German agents and radical agitators to convince the people that the allies were imperialists, very little if any better than the Germans; and caused great emphasis to be laid on the secret treaties which ought to have been publicly abandoned or shown to the people. This clear call was steadily ignored and we have lost heavily by it."

A few days later my friend wrote: "This morning Trotzky has begun the publication of the much-discussed secret treaties. The impression all this produced upon me at first was one of violent insolence, and anger rose, but this yielded, upon reflection, to the conviction that Trotzky is a man of intellect. It is very possible that there is German influence in Trotzky's statements, but this is not the keynote, and one is deluding oneself if one thinks to explain the matter away thus. Trotzky is clever—he is brilliant, and he must be fought that way."

Reverting later to the publication of the secret treaties, my friend wrote: "In ways that he probably does not fully appreciate, Trotzky has possibly done the world a great service. The audacity with which he seizes the secret treaties and publishes them is almost a relief after the months of side-stepping and refusal to do this because

of fancied harm, and the power of tradition in the various chanceries of the great powers. What should be our conclusion? Simply that once more, because of being stiff-necked and without vision and imagination to grasp the trend of the times and use it, we have allowed a fanatic to 'beat us to' a big thing and get the credit for it. What another impression would have been produced had we published the treaties months ago ourselves and accompanied the publication by such a clear-cut definition of aims as no one could fail to understand, least of all the German common people, who keep Germany in the war. We are always letting Prussian autocrats and bolshevik fanatics and demagogues publicly monopolize the ideals, and when asked for bread hand out a diplomatic stone."

At this point my friend summed up his "reflections" in much the same terms as he had done in conversation with me some months ago:

"In this way we are drifting toward a sort of prosaic and soulless ending of the war, which is unworthy of all the noble men who have died in it for an ideal. We seem to be drifting toward the council where we shall sit without the power and conviction which moral elan would give. It is not a question of stopping the war; on the contrary, the military argument should be made as strong and as uninterrupted as possible; but it is a question of helping the military by a statement of aims that any soldier would gladly lay down his life for."

ASKS FOR RENUNCIATION

"This may involve some renunciation, but from the practical business point of view, why not renounce now and receive the credit for this action and the moral power and the weakening of the enemy government. Then one could go to the council for discussing peace terms with a moral plus over the enemy, consciously prepared to fight for essentials and not to bargain like a cheap trader. If we do not plan for ending the war in this way it will come without us, for who knows but that there will appear another Trotzky somewhere else? It is hard to have fanatics and demagogues steal our moral thunder, but the people will have their will, and if we refuse to obey it they will take other agents—even fanatics and demagogues."

My friend constantly reverted to the thought contained in the last quotation and I give another expression of this same thought:

"While fighting Germany on the fronts as hard as possible, let us fight her also with a bold diplomatic stroke. The one argument the Prussian autocrat cannot answer is that of ideals—the moral argument. Why not clearly, and definitely, and openly state our minimum terms in a broad spirit, more daring than anything thus far attempted, insisting upon the fundamentals, but editing the whole in such a spirit as to disarm the extreme socialist agitator and make the German public wonder what on earth it is fighting for?"

Writing some days later my friend exclaimed: "Oh for a fine, clear, bold statement of aims!" And in another place he commented, "The time has come for some big visions and bold deeds."

(A second article by Professor Harper will appear in our next issue.)

Religious Finance in War Time

By Orvis F. Jordan

THE war will make many things harder and among them will be the financing of the churches. There is the consolation, however, that this emergency will reveal just what people think of their church. If they regard it as they do ice cream soda and movies, they will cut down their pledge, or quit giving altogether. If, on the other hand, they regard religion as among life's big necessities, they will plan to make even greater sacrifices than heretofore to make up for the failure of the very poor to bear their accustomed part of the burden.

The giving of most people does not depend upon their ability, but upon the degree of their religious interest. In England the missionary societies had a big debt before the war. During the war the debt has been paid off and the giving to missionary work increased. English people had such a real missionary interest that they were not willing that their missionaries should suffer on the low salaries resulting from the reign of high prices, which has reached even the mission fields.

THE NATION NEEDS THE CHURCH

America is glutted with war profits and it will be a good while before we can honestly say that we are actually poorer than we would have been if there had been no war. How many of us can honestly say that we are poorer than we were three years ago? If we can, how many of us can still successfully contend that our family budget can afford nothing at all for religion? This is a time for rigid economies and the elimination of luxuries, but it is no time for starving children, nor for dressing workingmen inadequately. Above all, it is no time for weakening the moral support of the nation which is furnished by the church.

The churches are being called upon for new forms of service. We must keep in touch with our soldiers. We must relieve distress in their families when it appears. Even the ordinary things of church life are affected by the high cost of living, such as the fuel supply. Because the church has new demands upon it, it is right to expect an even greater loyalty from the people.

Every church has a number of men who have gone away in the service of their country. Not many of these can be expected to contribute to churches. They have given up their incomes and have made the supreme contribution of their own bodies. An insurance order proposes that the local lodges pay the dues for such men and keep their insurance alive. Would you be willing to give something to the local church and to missions that the cause of religion shall not lose from the sacrifices of the men in the trenches?

A church with inadequate support is driven to many questionable devices, for, after all, there are enough people who demand a church that most churches will continue to live some kind of way. But if the regular income suffers, the faithful women will try to make up the deficit. This result is particularly dangerous today. Our women

ought to be making Red Cross supplies instead of holding surplus oyster suppers. It will be a shortsighted and dangerous policy for us to leave the churches victims of any such devices. We will want fellowship socials in war-time, but we want no kind of church profiteering which will waste food and waste human energies which should be devoted to nobler projects.

WHAT CUTTING ONE'S PLEDGE NOW MEANS

The man who decides to cut his contribution to the church votes that in these days of the high cost of living the minister shall meet his increased expenses with less money. He votes that the musical helpers shall do the same and that the church make the life of the janitor harder instead of easier. This makes the church the meanest employer of labor we know anything about in these difficult times. Of course, the man who cuts his pledge doesn't usually reason this all the way through, but that is what his act means.

The man who decides to quit giving altogether until the war is over votes that the ministers go into the army or on the farm and that the churches be closed up. Then who will wipe away the tears from sorrowing fathers and mothers? Who will bring the higher consolations of religion to people with peculiar needs?

There was never a time when money spent in religious work would buy so much. We have spoken of the beautiful forms of service which the local church can render. The churches near military camps are organizing a contact with home life for the homeless boys of the camps. They are working for the Red Cross and furnishing the soldiers many creature comforts. The chief service rendered to enlisted men is carried on by local churches, or by societies supported by these. Does not such service guarantee a man his money's worth in time when he wishes to spend efficiently?

While the Y. M. C. A. is carrying on a wonderful campaign in conjunction with the chaplains to christianize the soldiers (only 29 per cent of the enlisted men are church members), the church must do her part by getting the churches ready to receive these men when they come back. Men who find Christ in the army life must find at home a sample of the thing which they have been told about. Perhaps this war, with its many terrible unchristian features, may be overruled by God to be the means of reaching more men for religion than at any time within a generation. Is this not worth any man's money if he is a friend of Jesus Christ?

Meanwhile most of us are in the war by compulsion, as we believe our country is. We long for the end of this war in a victory for the right and we long for the end of all war by the coming of the spirit of brotherhood and good-will. Diplomats will never end war. The end of war will not come by any other process than the spiritualizing of the race. Is it not worth your church contribution to support the biggest peace society on earth, the one

which works wisely and patiently according to the circumstances of the time?

MISSIONARY OBLIGATIONS IN WAR-TIME

Our missionary contributions have a peculiar significance here. Missions is no mere proselyting program. It is a program of service. One of the sure guarantees that we will never need to fight Japan is our educational and philanthropic work within her borders. If you hate war, give money to missions.

These times are teaching Americans the true meaning of stewardship and in the end this will help every kind of religious task. We are forcibly reminded by the war that economically no man lives to himself. No man truly "makes" his own money. The individual is even less independent economically than is the nation.

The selfish man who hoards his money is even more than ever the target of the community scorn. The rich man who subscribes nothing for the Liberty Loans or the Red Cross or the Y. M. C. A. is everywhere regarded with contempt. Our sense of stewardship is just now a sense of stewardship in behalf of the community. It is a social stewardship.

It is only one step to the conception of religious stewardship. It is the knowledge of God which has made possible our highly intricate modern civilization. It is

the deeper knowledge of God more than anything else that will allow the community to come into still more intimate forms of community co-operation. From this point of view it is hard for any man to make a sharp dividing line between business and religion. Business for the good of the community is highly religious. Religion for the good of the community is highly important to business. This conception of stewardship has banished forever the old cleavage between religion and our daily life and interests.

RELIGION AND ECONOMICS

The ancient Hebrew declared "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." He spoke for God and the community as factors in economic life. Only this religious viewpoint will eliminate the antagonisms that exist today between nations and between elements within the nation.

If our money is held in trust for God, if we are only the business agents of the Great Husbandman, we will not think we please Him if we deal niggardly with the church and its servants. Primitive religion demanded the first fruits of flock or field. Modern religion, too, must insist that it is related to the economic processes and that it has a right to live by reason of its service as the central and organizing force among the life processes.

A Letter to a Business Man

(Continued from last week)

IN closing this letter I will tell you the general principle upon which you and I could have come to a fine understanding—you, a business man, and I, a minister. It sums up what I have been saying and trying to suggest. It concerns the inner life of business and religion. We could just as truly speak of the religion of business. It has not been recognized clearly enough that business carries at its heart the same wonderful idealism that is embodied in religion. A definition of religion which helps practical people, is this: Religion is the discovery and elaboration of the idealism which appears in all the natural relations of life. Religion magnifies and enhances the love which springs up spontaneously between lovers and between members of the family. Religion exalts and still further refines the sense of justice which emerges with the organization of government and political states. Religion catches and clings to the dream pictures of poets and artists who give to the world the beauty they see in Nature and in human life. In the same way religion finds and figures forth in symbols and in psalms, the faith and industry and good-will of business.

I do not mean that business is always fine and high-minded in its actual operations. It is notoriously true that even the virtue of promptness is often basely violated. One contracts to have a house built by a certain date and it seldom gets finished on time. A boy was to have a motor boat this year early in the season. It was not delivered until the months of July and August had dragged

away in the torture of the boy's unfulfilled hopes. It was only secured at last by threats of refusing the delivery after a given date. All the time the manufacturer was busy with other orders, feeling that this one with a rigid contract and a substantial initial payment could wait. I mean that business, in its best representatives, tries to be prompt and fair and to give good measure for value received.

One such religious quality in business is credit. One of the most important, and at the same time delicate foundations of all trade and industry, is this belief of men in one another. It is the necessary condition of all big business. I am amazed again and again to see how the retail stores of a city trust people. They are often cheated and imposed upon, but they continue to send their wares on approval. It is impossible to know beforehand, in every instance, that a purchaser can afford the expenditure or will play fair with the house, but the salesmen continue to come forward with courtesy and marvelous patience, to exhibit the faith of the firm in the good will and honesty of the vast majority of shoppers.

There are many other illustrations. Business makes in some way for practically all the virtues. It is making the nation sober. Traveling men drink much less than formerly. Railroads and the great mercantile houses prohibit it among their employes as they do gambling and personal extravagance.

I am impressed, too, with the social atmosphere of successful business. A man who is grouchy offends against it. Cheerfulness, magnanimity, the byplay of humor and intimate comradeship make the skyscrapers more humanly

attractive to many people than the hall-bedrooms and boarding houses in which so many live. This cheerfulness and optimism and good-fellowship are qualities which vital religion has always possessed and they are being made the chief features of modern cults as if they were new discoveries.

* * *

One other thing is often overlooked which shows the kinship between business and religion. Big business frequently displays a generous disposition in contributing to the common welfare and attractiveness of the community as a whole. One great railroad has put millions of dollars into a palatial station in our city. Another has begun a similar enterprise. A third is making plans. Whatever utility these magnificent structures have, whatever demand of competition they serve, they are far and away beyond the limits of necessity or mere practical service. In such structures the spiritual qualities of these enigmatic corporations have escaped all sordidness and hard-headed calculations. They are adorned with massive columns and arches, with wide spaces and vaulted roofs and commanding towers. They are fitting gateways to the wonderful cities and far-lying plains to which they lead. Do not humble immigrants see in these buildings elements akin to their beloved cathedrals? Does not every citizen feel himself thrilled by these tokens of the vastness and riches and efficiency of our national life? Thus a public spiritual

service is rendered even by railroad companies. All business has something of this over-plus of beauty and grace and spirituality.

It is to make these qualities dominant in all our relationships that religion labors and aspires. They are not superfluous or sentimental things in business, nor are they such in the church. They are part of the normal and natural life of us spiritual beings. It is, therefore, a great loss when an effective, genial business man thinks of religion as alien to his life and work. It is so organized with his interests that it can be a great aid to efficiency in business without being subordinated or degraded, and in turn it can open out for any thoughtful, serious man of affairs new interpretations of his daily duties, and reveal new satisfactions for all his life.

Now you see, my dear friend, some of the reasons why I sought your acquaintance. I deeply yearned to have you share with us of the church this kind of an experience of religion. And now you are going to another city. The things I have mentioned are just as true there. A minister of our faith, a good friend of mine, has recently gone there. Perhaps he will find you earlier than I did. If he does, listen to him. Give him a chance. I think he can show you a new kind of riches. You have now acquired all the ordinary riches a man can afford, but there are latent in your life, if you find the right kind of religion, riches of another kind which are infinite and utterly incorruptible.

EDWARD SCRIBNER AMES.

By Professor Taylor

THE ENEMY AT HOME

WE are fighting against militarism and we must use the only weapon that has any influence upon militaristic government. Now even the amateur in psychology knows that our ways of thinking are largely made by the things we do; therefore we need to be ever fore-armed by a determination not to allow the necessary means of crushing militarism to fix upon us military ways for times of peace.

Secretary Baker has spoken a courageous and timely word—and we trust he speaks for the administration—when in his war report to Congress he declares against compulsory universal military training in times of peace. The advocates of compulsory training either do not believe in disarmament or have no faith in proposals to accomplish it, and if they do not laugh at the idea of a League to Enforce Peace they at least do not advocate it. At bottom they believe in the so-called "military virtues" as a basis of manhood, character and national virility. They are "nationalists" in the narrower, traditional sense and have no place in their creeds, either political or Christian, for even the new, sane "Internationalism" that would ask for no such ideal as a "United States of Europe" or a "Federation of the World," but only for the end of competitive armament and the substitution of an international court with a league to enforce its decisions for standing armies and the appeal to force without the arbitrament of reason.

No one denies that the advocates of universal com-

pulsory military training are honest or patriotic; we would not resort to their vehement and intolerent denunciations of all who disagree with them. They are honest and patriotic, but they are traditionalists and they have no faith in the power of peace leagues or international courts or a substitution of reason and the institutions of justice for arms and war. There can be no assurance of peace so long as nations train and arm competitively and we cannot adopt universal training without every other nation adopting it. Thus the world would have to continue a vast training camp and all the nations be dragged back to a military medievalism, always thinking of and preparing for war and awaiting the day when some Prussia could arrange a combination to attempt to crush all others. It means a frank acceptance of Prussianism as against that internationalism which has slowly built up international law, called the various Hague Tribunals and proposed a progressive disarmament—only to be thwarted by Kaiserism. Have not its chief advocates already said scornfully that no nation would respect a treaty after it had power and sufficient cause for breaking it? We may not be more ardent patriots and Americans than the advocates of compulsory training for all our boys in times of peace, but we do certainly have a greater faith in Christian ideals, in the institutions of reason and justice, in internationalism and in the future of mankind when we advocate limited armament, compulsory arbitration, a League to Enforce Peace and the abolition of compulsory military training as an item in the terms of peace.

ALVA W. TAYLOR.

The Larger Christian World

A Department of Interdenominational Acquaintance

Two Estimates of Billy Sunday's Work in the East

THE *Watchman-Examiner*, with principal editorial rooms in New York City, makes a very frank statement concerning the permanent results of Evangelist Sunday's meetings in that city. The *Zion's Herald*, New England publication of the



Rev. O. F. Jordan

Methodists published at Boston, quotes the New York paper's estimate, and remarks that "the same statement is painfully true concerning the results of the meetings in Boston, and indeed in every city where he has held services, so far as we have been informed." The *Watchman-Examiner's* statement is as follows: "The Billy Sunday meetings in New York were a failure when counted in the terms of additions to the churches. The meetings closed late in June, and by that time New Yorkers began to scatter to the ends of the earth. The church life in summer time in New

York is depleted almost to the point of extinction. Then again Mr. Sunday's audiences of 15,000 to 20,000 were gathered from a great metropolitan district populated by 10,000,000 of people. Follow-up work is exceedingly difficult in such a community. We said repeatedly during the New York campaign that Mr. Sunday's greatest work was along the line of social and civic reform."

American and English Ministers Exchange Pastorates

Few projects in the Christian world of today have more significance than that of promoting the fellowship of English and American Christians of the free church variety. There is now in this country the Rev. Dugald MacFayden, who was sent here by a British commission. He will visit the eastern cities and proceed across the country to the Pacific coast. President W. D. Mackenzie, of Hartford Seminary, has the chairmanship of the International Christian Entente of this country. A similar commission is to be formed in England composed of such men as Lord Balfour, Principal Selbie, Rev. J. H. Shakespeare, Rev. F. B. Meyer and others. The plan is to arrange exchanges of pastorates for three, six, nine or twelve months, thereby cementing the friendship of American and British churchmen. The Federal Council will co-operate in the movement headed by President Mackenzie.

English Archbishop Proposes a Religious Society for Women

The Romanizing tendencies in the English Church are well represented by the effort to introduce convents for women of the church. The Archbishop of York has announced the formation of a new religious society for women in his diocese to be known as the Community of the Holy Paraclete. The community's main work is with a school for girls in Whitby. They are supervised by Father Frere, C. R., and recently four sisters were "professed" by the archbishop, with more to follow.

American Pastors Receive Threats from Pro-Germans

The pulpit of America has been of great service in determining the justice of America's position in the minds of the people. Certain pastors have been very prominent in the positions they have taken and some of these have been singled out by pro-German anonymous letter writers. Dr. Charles A. Eaton, pastor of the Madison Avenue Baptist church, and Dr. Newell Dwight Hillis, pastor of Plymouth church, Brooklyn, have been targets for the letter writers, but they have not been intimidated in any way by these attacks.

Western Theological Seminary, Chicago, Faces Its Problems

The theological seminaries are not having an easy time in these days of the selective draft. The Western Theological Seminary of Chicago (Episcopalian) recently held a meeting of its friends in the Morrison hotel to start a campaign to raise fifty thousand dollars with which to meet obligations of the seminary. Dean DeWitt further asked for "Twenty virile, cultured, heroic, Christian Chicago young men intellectually prepared for the seminary." The dean declared that all religious bodies are facing a dearth of ministers in the near future.

A Notable Revival of Home Mission Interest

In the past it has been chiefly the foreign missionary work which has commanded money in large sums for enterprises of epoch-making importance. The Methodists have seen that the war will create new religious problems which will demand statesmanlike treatment from Christian leaders. The Board of Home Missions of the denomination now asks for thirty-five millions of dollars during the next five years. The drive for this money has already begun.

Sunday Closing in Argentina

Differences in religious practice have had much to do with the lack of fellowship between North and South America in the past. It is to be noted with interest that Argentina has recently stiffened its Sunday closing law. All wine shops must be closed for a full twenty-four hours. Bakeries and groceries may stay open till noon on Sunday, but may not be tended by any hired help, the employer doing all the work. If the regulations are enforced, Buenos Aires will henceforth have a more Christian observance of the Lord's Day than Chicago.

War Time League of Intercession

The organization of the War Time League of Intercession has grown up in response to conditions. The members promise to pray not less than two minutes every day for the coming of the era of peace and good will through the agency and the outcome of the war. The society does not hold meetings, but the pledge cards are distributed by pastors and Sunday school teachers.

Advocates Community Lecture Course

In a recent number of the *Homiletic Monthly* Rev. Otis H. Moore, a young Methodist preacher, describes his work in a rural church situation where there was provided during the past year a free community lecture course for the town. The author puts forward a number of good ideas for the use of ministers at work in similar situations.

Famous Brick Church 150 Years Old

The famous Brick Presbyterian church of New York was founded in 1768 and it observed its 150th anniversary on January 6. Dr. Henry Van Dyke, a former pastor, preached on the anniversary Sunday. On the Thursday following, a special historical service was held.

Churches Discuss War Economies

Moved by a desire to curtail expenses during the war-time, the Congregational and Presbyterian churches of Hinsdale, a suburb of Chicago, are discussing the possibility of uniting their morning services during the war. The Presbyterian pastor, Rev. E. J. Houghton, has gone to France for

Y. M. C. A. work. The scarcity of capable ministers has something to do with the proposed plan.

Unitarians Protest Liquors for American Soldiers

The Unitarian Temperance Society has issued a poster which calls attention to the order in France which permits soldiers to drink beer and wines up to 18 per cent of alcohol. The poster exhorts the citizens, "Protest to your United States Senator."

Halifax Church in Great Distress

The enormity of the disaster in Halifax may be seen from the story of the destruction of St. Mark's Episcopal church of that city. The building was a historic one, but it is now a complete ruin. Every vestryman is dead and all but two of the choir boys. The rector has shelter in a section of the basement.

Unite to Fight New Divorce Law

There has been proposed for England a new divorce law which would amount to giving the magistrate power to grant a divorce to those who had not lived together for three years. The most noted dignitaries of the Church of England, Cardinal Bourne of the Roman Catholic church, and leading Dissenters joined in a protest addressed to the Prime Minister.

ORVIS F. JORDAN.

The Sunday School

Paralysis

The Lesson in Today's Life*

"O GOD, our Father, we pray this morning for the sick. Remember them in the hospitals, in their homes, away from home, wherever they are. Bless the doctors, the nurses and all means of healing. Restore these sick ones to us in health and strength again if it be Thy will. Remember also, we pray, those who are morally, spiritually sick. Do not forget them. May the good overcome the evil. May moral vigor come to them again. Grant unto them the power to overcome. Bring them back to serve among us again." We have to deal here with spiritual paralysis. It is a very common disease. The church is in reality a hospital. It is filled with patients suffering from paralysis. They have no power to bring good things to pass. They must be carried. It is said that in the war four men must back every fighting man. That is proper. It is a joy to back a brave fighting man. But what do you say when I tell you that the modern church is full of people who must be carried by four! It is the truth. And our problem, now as then, is to get them to Jesus. He can cure them and he alone.



Rev. John R. Ewers

It is the same old story—the modern paralytic is the victim of his sin, and he will not be cured until Jesus forgives him—no one else can—all we can do is to carry him to Jesus. Many of us have not the grace of those four ancient friends—we are inclined to dump the poor chap by the roadside and go in and hear the choir ourselves. We admire the effort of

those old-time companions, who finding the door crowded, climbed laboriously up the outside of the house and dug up the roof to let their friend down into the presence of Jesus. We like their labor and their faith. Someway we must get these modern paralytics to Jesus. We must not fear the effort; we must not waver in our faith.

How many powerless people there are about us! A whole year has gone by and they have not brought one single new scholar to the Bible school. A whole year has gone by and they have not called upon one sick person. A whole year has gone by and they have not led one person to confess Christ as Lord. A whole year has gone by and they have had no hand in any reform. A whole year has gone by and they have made no sacrifice to give to missions or benevolences. I tell you, they are miserable paralytics. They are powerless. They have nothing to show in the way of good works.

The cause of the powerlessness is not far to seek. They are spiritually diseased. They suffer from a chronic attack of selfishness. They will not sacrifice anything of pleasure for anyone else. Sin is there. Before this great war broke out some of us thought that society was about perfect. I did. I thought that about all we had to do was to polish up a little rough spot here, and shine up with culture a little area there and the world would be ready for heaven. And here all at once this shining crust is smashed and there comes up all that is devilish and inhuman. The beautiful skin has broken out into a smallpox. Now we know that sin is in the world—very real, very hideous, very damnable sin. We must get out the stretchers and get the sick people to the Savior.

Is it not true that this paralysis is due to sin? Study the weak and powerless people of your parish and notice how sin has robbed them of their ability to walk worthily, to run and not be weary. This inability is the direct result of wrongdoing. You know how it operates in your own life: You have been getting along pretty well in your church life until you yield to some wrong temptation—it may be in business, it may be in social affairs, it may be any kind of wrong and then, all at once, strength departs. You find yourself weak, powerless. You no longer desire to do the former good deeds; you feel like a hypocrite when you try to drive yourself along the old paths, you give up the struggle and so far as you are concerned the Lord has lost a soldier! It is the old, tragic tale. Over and over again it happens. And there is only one cure. Someway you must get back to Jesus. He alone can forgive. Nothing less than forgiveness will suffice now. With your remaining strength you must stagger back, or failing there your friends must carry you back—but you must get back or else you will die in your sins.

What a fine service it was that those men performed—carrying the sick man to Jesus. The modern church hungers for loving hearts. Sympathy is what we lack. How many of us can go to the man who is sick in his sin and lead him back to Christ? It is a necessary function. Take up your church directory and seek them out. Look over the congregation some morning and note who is absent. The ninety and nine may be singing the hymns (more likely the thirty and nine) and who will go out and bring back the lost member of the blessed community? There is no use in studying about these four good men of old unless it inspires in us the will to do likewise. It is like blubbering at a movie! It is like weeping gently at the theatre. Yes, I admire those four old-time worthies. They got their friend to the right place. How about you? The unfaithful members, the sick Christians, the weak brothers, the powerless paralytics—who will get them back? And be very careful—not to become yourself—a paralytic!

JOHN R. EWERS.

*This article is based on the International Uniform lesson for January 27, "Jesus Forgiving Sin." Scripture, Mark 2:1-12.

Books

ANTI-JAPANESE WAR SCARE STORIES. By Sidney L. Gulick. One of the singular features of a certain type of American journalism and public utterance during the past seven years has been a persistent propaganda of anti-Japanese sentiment. The Hearst newspapers have been the leaders in this effort. By news dispatches, editorials and cartoons they have persistently endeavored to stir up suspicion and hatred against Japan. The same thing has been attempted by certain Chautauqua lecturers and politicians. Extravagant stories of Japanese hostility to America, importation of cheap labor on the western coast, designs upon the Philippine Islands and Hawaii, and efforts to organize military and naval bases in Mexico and on the southern California coast, have been the outstanding items in this campaign. And if the facts did not guarantee the alarming predictions, so much the worse for the facts. To counteract these vicious and often-disproven statements, men of good will on both sides of the Pacific have striven hard. It was apparent that some interested nation or group was busy with the circulation of such false and pernicious representations.

It is now known beyond denial that German agents have been industriously at work for years past in that malign campaign of falsehood and treachery which has made the German name a hiss and byword wherever frank and honorable ideals of statesmanship and diplomacy are cherished. Germany has had everything to gain from a successful effort to estrange the United States and Japan. In both countries the work of German emissaries has been incessant. Dr. Gulick's small volume is full of refutation and plain speaking regarding these war-scare stories. (Revell. 25 cts.)

THE NEW ARCHEOLOGICAL DISCOVERIES. By Camden M. Cobern, D. D. This elaborate volume of nearly seven hundred pages presents in interesting and popular form the story of the excavation and decipherment of papyri and other literary materials bearing upon the New Testament and the civilization out of which it emerged. The themes considered are a summary of recent discoveries of papyri, the light they throw upon the language of the New Testament, the various versions of the Christian Scriptures made accessible by archeological work, early Christian documents recently discovered, the story of graves and buried cities which have yielded up informational treasures, and documentary evidence throwing light upon the early Christian centuries. A large number of illustrations lend value to the work, and portraits of many workers in the archeological field are presented. For students of the New Testament and Christian origins this is the most convenient collection of relevant materials. Dr. Cobern's interest in Egyptian history and discovery, and his participation in some excavation work on the Nile make him an informed and interesting interpreter of the material. There is an introduction by the French archeologist, Edouard Naville, who seems unable at times to conceal that distrust of literary criticism which is manifested by some other workers in the archeological field, and constitutes one of the chief limitations of their value as biblical interpreters. The volume employs to a certain extent the revised spelling for which the publications issuing from this house are conspicuous. (Funk & Wagnalls Co. \$2.50.)

THE COMING OF THE DAWN. By Jane A. Pierson. Probably there is no race question which presents such difficulties as the relation of the Jew to the rest of the world. In some countries, such as Spain, Germany and Russia, the Jews have suffered the limits of unjust persecution because of their cleverness, expressed in financial and industrial ability to outdo their neighbors. In America, in spite of conspicuous examples of Jewish philanthropy, scholarship and public service, there is an even higher barrier between them and the rest of our citizenship, not on account of religion, but by reason of certain social traits of pushfulness and "nerve" which make them as a class impossible. It is a curious but undeniable fact that in spite of a business ability which is achieving an increasing control of certain forms of enterprises, the Jewish people are more of a problem today than ever before.

The Christian Science movement has offered them a chance to associate with their fellow citizens in a new sphere of social recognition, but this is a rather negligible feature of the total difficulty. It is not too much to say that long after the negro problem has disappeared, the Jew will still be a social and economic puzzle. The author of this book sets forth the two sides of this question in a story which makes clear the extreme difficulty of inter-marriage between Jew and Gentile in America, and as well the terrible injustice to which the people of the Pale have been subjected in Europe. It is for these reasons that all plans for the early conversion of Jews to Christianity are so difficult of realization, in spite of many earnest efforts, and occasional successes. The evangelization of this significant people must be continued with increasing enthusiasm, but the church must be prepared to see a very slow and questionable fulfillment of its hopes. Even the author of this story, which is not without dramatic interest, can only cut the gordian knot of social aloofness between Jews and Gentiles by sacrificing the hero in the opening of the Russian struggle for freedom. (Standard Publishing Co. \$1.50.)

THE EVOLUTION OF EARLY CHRISTIANITY. By Shirley Jackson Case. This important contribution to the literature of Christian origins was published three years ago, but the increasing demand has necessitated the production of a new and revised edition. Professor Case is well known as a member of the New Testament department of the University of Chicago, whose transfer to the head of the department of Church History is impending. The thesis of this volume is set forth in its introductory chapter on the developmental nature of Christianity, in which the author reviews the traditional and current theories of Christianity as a "deposit," and finds them inadequate to meet the facts. He believes that a much larger account must be taken of the environment of Christianity both in its beginnings and through the centuries. For this reason he presents a survey of the Mediterranean world in New Testament times, the early connections of Christianity with Judaism, the final causes of separation between Christianity and the Jewish synagogue, the influences of contemporary Gentile religions upon the early church, the conspicuous position of emperor worship in the Roman world, the religious significance of philosophical speculation, the idea of redemption in Hellenistic religions, and the outstanding reasons for the triumph of Christianity in the early centuries. Students of the New Testament and early church history who welcomed this volume when it first appeared will be glad to have it in this ampler form, with notes and bibliography brought down to date. (University of Chicago Press. \$2.25 net.)

THE COMING. By J. C. Snaith. It is difficult to know what the author of this rather unconvincing story had in mind. The chief characters are the vicar of an English town and a young man of more or less morbid fancies who has imbibed sufficient socialistic notions to make him an object of suspicion to the churchman. The latter takes active means to have him placed in an asylum, where he astonishes not only his fellow inmates, but gradually also the world outside, with his prophet-like pronouncements. Neither title nor story appear particularly impressive. (Appleton, \$1.25.)

PIONEERING WHERE THE WORLD IS OLD. By Alice Tisdale. A series of extracts from the journal of a woman whose husband was a trader and traveler in Manchuria. Her fascinated interest in the land, with its intense cold, its primitive methods of transportation by land and water, and its picturesque people, provided motive for many journeys and some strange experiences. The book is rather a collection of impressions than a precise narrative of events and places. (Henry Holt & Co., \$1.50.)

THE JOYFUL YEARS. By F. T. Wawn. This exquisite old-fashioned love story will appeal particularly to those who love beauty and kindly humor, the sun and the great out-of-doors in general. The unfailing wit, the whimsical ways and wise sayings of Shaun James, give the needed dash and flavor to the story. The delicacy with which the author writes of love and marriage should surely be mentioned. The soul of purity breathes in his pages. (E. P. Dutton & Co., New York. \$1.50 net.)

Disciples Table Talk

Mission Steamer Oregon Is Reported Sunk

The report is going about that the mission steamer "Oregon," of the Foreign Society, had sunk on the beach at Longa Station in Africa. No particulars are given. The bank is very steep at the Longa beach and the current is very swift. Also at times a back flow makes it very difficult to land the steamer. If the steamer turned over in trying to land she is probably in forty or fifty feet of water and, in Congo, beyond recovery. If she was sunk while tied up to the beach, by a storm, she can probably be recovered. The "Oregon" is now the largest mission boat on the Congo and one of the strongest built boats on the upper river. She can carry about forty tons. The Oregon was dedicated at the Centennial Convention at Pittsburgh. She was torn to pieces, shipped to Congo, reconstructed by Mr. Moon and Mr. Wilson, and reached Bolenge about one year later. She cost between \$30,000 and \$35,000, but today is easily worth \$50,000 on account of the increase in cost of construction. It is even doubtful if she could be replaced at any price before the war is finished.

Disciple Pastor Also an Inventor

Frank H. Scattergood, pastor of Central church, Bristol, Tenn., has invented an automatic turnover moulding machine that has been granted patent rights in the United States patent office at Washington. Application for patent will be made with the British, Canadian, French and Japanese offices. The new machine is a labor saving device and has been recommended by a number of the leading iron manufacturers of the country as one of the most advantageous machines invented in recent years.

Illinois to Have Two School of Methods

The Illinois Christian Missionary Society has a definite program with respect to the Sunday schools of the state. One of the special features for 1918 will be two schools of methods. The first of these will be held in Central church, Peoria, April 21 to 26. This will give the people of central Illinois a good opportunity to get the instruction of experts of the Bible School departments of the American Christian Missionary Society. Robt. M. Hopkins, Miss Cynthia Pearl Maus, Miss Hazel A. Lewis and an adult worker, to be named later, will be present. The Illinois state secretary, H. H. Peters, has been requested to deliver the Bible studies. Full particulars will be given to the churches later. In the autumn another school of methods will be held with the Charleston church. H. E. Sala of Peoria and A. LeRoy Huff of Charleston are making large preparations for these gatherings.

William Woods College Prospers Financially

The trustees of the estate of Dr. W. S. Woods have paid over to William Woods college \$250,000 of the money bequeathed it by Dr. Woods. This partial settlement of one-half of the bequest was made through the earnest solicitation of Mrs. Woods and the

daughter, Mrs. Rubey. When they learned that one of the last requests of Dr. Woods was to take care of the college at once they urged that immediate provision be made to pay this endowment. The entire amount comes invested in secured real estate, which will net the college 5 per cent interest. This payment brings the college endowment up to over \$360,000.

El Paso Church Promotes War Interests

At First church, El Paso, Tex., there have been 112 members added to the congregation during the past year. The Sunday school has had the largest average attendance in the history of the church. There is now a woman's missionary society of 107 members. The church has been organized to do everything necessary to be done in view of the war situation. A central committee of five persons, with five sub-committees, look after the war work. One committee keeps in touch with the fifty-five young men who have gone into the army from the congregation. Another looks after the interests of the soldiers encamped in and around El Paso. Another promotes Red Cross work, another food conservation and another war relief. A stewardship campaign is now on, with Secretary Claude L. Jones, of the state society, leading. P. J. Rice has been the leader at El Paso for a number of years.

* * *

—The church at Mackinaw, Ill., ministered to by W. B. Slater, has given \$1,000 for Red Cross work and a like amount for army Y. M. C. A. work; also \$500 for local Y. M. C. A. promotion. About \$500 was given to brotherhood causes. The congregation "gave more for others than for itself." One of the members pays the college fees for several ministerial students. The C. W. B. M. organization of seventy members in this church has set as its goal for the year a membership of one hundred.

—Howard E. Jensen, who has recently gone to the pastorate of the Park and Prospect church, Milwaukee, Wis., has

had distributed to all families in the territory contiguous to the church a very attractive folder containing a message on "The Social Values of Christianity," and a list of sermons being preached by Mr. Jensen during this month on "The Social Value of Christianity." The following are the topics discussed on the various Sunday mornings: "The Social Value of the Bible," "The Social Value of the Church," "The Social Value of Worship," "Social Motives for Christian Service." Public discussion of the sermon topics on Wednesday evenings is an interesting feature of this special campaign.

—The annual conference of the eight churches of Grant county, Ind., was held on January 10, with Superintendent of Missions A. L. Martin, State Superintendent C. W. Cauble, and the Marion pastor, E. L. Day, as leading speakers.

—E. E. Violette, acting minister at Independence Boulevard church, Kansas City, is preaching a series of evening sermons on the Jew, with the following topics: "The Jew—His Call," "His Religion," "His Holy City," "His Country," "His History," "His Messiah" and "His Place in the Sun."

—C. S. Medbury began on January 7 his fifteenth year as minister at University Place, Des Moines, Ia.

—Ralph V. Callaway, of Clinton, Ill., recently preached at Second church, Bloomington, Ill., with view to considering the pastorate there.

—Central church, Waterloo, Ia., for the first time has had, during the past year, a systematic program. The congregation maintained its connection with all phases of missionary work by making quarterly payments to each. Forty-four persons were added to the membership during the year. The fruitful work being done by Pastor G. D. Serrill is appreciated by his people, as is evidenced by the fact that his salary for 1918 has been increased.

—Lloyd Ellis, pastor at Corydon, Ia., has delivered seventeen addresses in the interest of various campaigns for war activities during the ten months he has served at Corydon. Twenty-one members have been added to the congregation during the year.

—At the Texas Christian Lectureship, which is to be held at Fort Worth, January 14-17, decision will be made as to continuing or discontinuing the lecture-

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ship. Professor A. W. Taylor and Dr. F. D. Kershner will be the chief speakers at this year's meetings.

—During January morning services, C. R. Piety, who leads at Scottsburg, Ind., is treating the following interest-

ing topics: "The Golden Rule and the Rule of Iron," "The Golden Rule and the Rule of Gold," "The Golden Rule

Pulpit Changes Among the Disciples

W. F. Rothenburger Accepts Springfield, Ill., First Pulpit

After a most fruitful service of ten years at Franklin Circle church, Cleveland, Ohio, William F. Rothenburger has accepted a call to First church, Springfield, Ill., which has been without a pastor since the resignation of Frank W. Allen. During Mr. Rothenburger's ministry at Cleveland, Franklin Circle church has developed into one of the most useful institutions in the community. The membership has grown from 600 to 1,000. Of Mr. Rothenburger's work for the community in which the church is located, the Cleveland Enterprise says: "Mr. Rothenburger was influential in having the west side branch of the Cleveland Red Cross established last summer and has been active in Chamber of Industry affairs. He has been a member of that organization for some time and his support and work on numerous occasions have aided in securing many improvements and benefits for the Sunny Side of the river. With the going of Mr. Rothenburger, the west side will lose an able worker, the Chamber of Industry a valuable member, his pastorate an eminent and worthy leader and the city of Cleveland one of its best citizens." The new Springfield leader will begin his task at First church sometime this month.

C. H. Winders Resigns at Indianapolis to go to Hannibal, Mo.

Charles H. Winders has resigned the work at Downey Avenue, Indianapolis, his resignation to take effect March 1. Following a month's service at Camp Shelby, Mr. Winders will take up the work at Hannibal, Mo., First church, which pulpit George A. Campbell recently left to become the leader at Union Avenue, St. Louis. Besides building up his church at Downey Avenue, Mr. Winders has been a leader in many lines of service of a general character. He was president of the Indiana Anti-Saloon League and a very useful member of the Indianapolis Church Federation. He has served the Indianapolis church for ten years.

Madison A. Hart Leaves Columbia, Mo.

A Missouri daily reports that Madison A. Hart, for several years pastor at First church, Columbia, Mo., has accepted a call to the work at Danville, Ky., to begin his new service about March 1. Another report has it that Mr. Hart has asked the Danville church to release him that he may take up the duties of Director of Educational Work at Camp Zachary Taylor, located near Louisville.

Chicago Pastor Called to Somerset, Pa.

A. R. McQueen, successful leader at Austin, Chicago, church, has resigned to accept the pastorate at Somerset, Pa., made vacant by the leaving of S. G. Buckner for the West.

C. J. Tannar to Leave Detroit for Ohio Extension Work

Charles J. Tannar, for fifteen years pastor of Central church, Detroit, Mich., has tendered his resignation to take ef-

fect May 1. According to present plans Mr. Tannar intends to take up the superintendency of extension work for the Disciples in Akron, Ohio, and surrounding territory. The five churches of that community are planning an aggressive campaign to begin in September of this year. Mr. Tannar will spend the summer months at his summer home on Lake Erie, near Cleveland. During his fifteen years of service at Detroit, 1,115 members have been received into Central church, which means a doubling of the membership. When he came to the work the church was burdened with a very heavy debt. This was cleared off the first year of his pastorate. Central church has led in the successful establishment of three other Disciple churches in Detroit, and has been a liberal contributor to all the worthy causes of the brotherhood. Mr. Tannar did good service outside his own church field. He has been a leader in the state fight for prohibition, being a member of the board of the Michigan Anti-Saloon League. For a time he was chairman of the ministers' union. He has also led in the work of the Laymen's Missionary Movement and the Men and Religion Forward Movement. He is one of the directors of the Christian Board of Publication, St. Louis.

John L. Brandt to Leave First Church, St. Louis

Report has come that John L. Brandt, for about ten years pastor at First church, St. Louis, Mo., has resigned from this work. Mr. Brandt has had two pastorates at First church, having for about two years given his time to evangelistic service. Until two years ago First church had its quarters in the down-town section of the city, but business and boarding-houses made such inroads up-

on the territory that it was found difficult to maintain the work longer there. About two years ago the congregation purchased a building of the Baptists farther west, and there the work has been maintained with somewhat larger success. Plans of Mr. Brandt have not yet been reported.

* * *

—F. F. Grim is reported leaving Lawrenceburg, Ky., to take up a teaching and preaching appointment elsewhere.

—J. R. Moorman has assumed the leadership of the church at Lancaster, Kentucky.

—C. E. Moore, recently resigned at West Point, Miss., has taken up his new work at Brownwood, Tex.

—H. M. Gilmore, recently leader at Quanah, Tex., has already entered upon his new service at Ennis, Tex.

—George P. Taubman, for several years pastor at Long Beach, Cal., has resigned to go to Oklahoma.

—J. W. Ligon, formerly minister at Morganfield, Ky., has accepted a call to the work at Princeton, Ky.

—C. V. Pence, of Webster City, Ia., has received a call from the church at Bedford, Ia. It is not reported whether he will accept.

—R. L. Cartwright has resigned from the pastorate at Chandlerville, Ill.

—J. F. Hollingsworth, for several years minister to the churches at Ludlow and Fisher, Ill., and more recently at Newman, Ill., has resigned the latter charge.

—D. B. Titus, recently of Rupert, Ida., but now in the Southland, began his new work at Central church, Galveston, Tex., on January 6.

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NEW YORK

A Church Home for You.
Write Dr. Finis Idleman,
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—During George H. Brown's three years of service at North Tonawanda, N. Y., 164 persons have been added to the membership of the church. Over \$1,150 was raised last year for missions and benevolences. All bills have been paid, and there is a good balance in the treasury.

—W. H. Hampton, leader at Dallas City, Ill., writes that he hopes to secure the district evangelist for a meeting at an early date. There is now a membership of 280 at Dallas City, with a Sunday school of 220. There were eighteen accessions to the membership last year.

—The National Board of Christian Endeavor will not issue a Christian Endeavor day program this year. Instead, the board urges every Christian Endeavor society to use the program furnished by the Foreign Christian Missionary Society, and to make an offering, as liberal as possible, to that great work. Programs can be secured by addressing the Foreign Society, Box 884, Cincinnati, Ohio. The National Board will also cooperate with the American Society in urging societies to have a larger part in home missions. The war emergency feature of home missions will appeal especially to the young people.

—Thirty-eight young men have enlisted for war service from First church, Berkeley, Cal.

—Frank E. Jaynes and the Wabash (Ind.) church have just celebrated the sixth anniversary of the beginning of Mr. Jaynes' work at Wabash. During a ministry of twenty years, the Wabash leader has had but three pastorates, the others being at Fremont, Neb., and at Sullivan, Ind.

—T. J. Clark, of Bloomington, Ind., has preached for the United Presbyterians at Bloomington several times since his return to Indiana from his last pastorate, at Albion, Ill.

MEMORIAL CHICAGO

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Herbert L. Willett, Minister

—Miss Pauline Clemmer, daughter of the Rockford, Ill., pastor, W. B. Clemmer, was married to Lew Wallace Bates in Central church, Rockford, on New Year's day, her father performing the ceremony. Miss Clemmer has for two years conducted the music in Central church, maintaining a volunteer chorus

of twenty voices at a high degree of efficiency, with Mrs. Clemmer at the piano. Mr. Bates is a Hiram graduate and is at the head of the science department in the Mitchell, S. D., high schools.

—The church at Sullivan, Ind., J. McD. Horne, minister, is beginning a campaign to pay off a debt of seven years' standing. A plan is being followed whereby thrift and war-stamp campaigns are being combined with the campaign of debt-raising.

—Dean A. M. Haggard, of Drake University, recently led the Hedrick, Ia., church in the dedication of its newly completed basement structure.

New Orleans

Coming South? Fine climate here.
Write W. H. Allen, Minister, 6200
St. Charles Ave., cor. Henry Clay.
Your church home is there, the
"Bungalow" Church of Christ.

—Earl L. McFetridge has completed his first year's work with the church at Millersburg, Ohio. During that time twenty-three persons have been added to

the congregation. The pastor preached the baccalaureate sermon for the local high school; made an address at the Ohio State Young People's Organized Class Convention at Newark, Nov. 30; had charge of the convention music Nov. 30 to Dec. 2; served as Holmes County delegate to the Atlantic City conference of county executives of the Y. M. C. A., and as executive secretary of the Holmes County Y. M. C. A. war work. He is now serving as secretary of the Holmes County Food Commission, and is on the executive committee of the County War Savings work and as secondary superintendent of the county Sunday School work. The Millersburg church recently adopted the two-year program of the Ohio Disciples of Christ.

—Portsmouth, Ohio church, led by C. R. Oakley, recently burned an old mortgage upon the work there.

—The daily papers report that C. A. Burton, a Disciple minister of Illinois, has been passing bad checks throughout the state, amounting in all to about \$5,000.

Disciple Leaders on War Topics

President Paul, of the College of Missions, Says Church May Profit by the War

"The victory is far from won, and the greatest outpouring of blood and treasure is yet to come, but there are already realized compensations of the war. These are almost wholly moral and spiritual, but they are sufficient to nerve the democracies of the world for the greatest sacrificial investment in history since Christ bled upon the cross. 'We hear,' as President Wilson said, 'the voices of humanity in the air.' The voice of valor, the voice of idealism and world brotherhood—was there ever a time in human annals when these inward calls spoke so loudly or with such authority as now? Can it be supposed that He who is the revealer of God and the redeemer of mankind has no special vision or message for his followers at this momentous hour? Shall emperor, king and president call millions to new duties and allegiance while He, before whom rulers are to cast their crowns, speaks no new summons to those who call Him Lord? Christ speaks with a new and emphatic appeal today. The new call is a call to reality. Shams of civilization are melting away in the heat of the world's agony. The real eternal things are standing out in the white light of God's truth. John R. Mott, after visiting all the war fronts, says he did not meet a frivolous person in all Europe. In the blood and the mud of the trenches France has found her soul. The Catho-

lic cathedrals that were once empty are now crowded. The fires of faith are ablaze again in the chapels of the Huguenots. England is purged and humble, yet invincible in her self-sacrifice. America has entered the war because her ideals have become real to her. Thousands of men over yonder are finding the real religion and the real Christ. How will it be in our American churches when our boys come back with the solemnities of great experience? Shall our churches be able to command their respect, receive them into a warm and vibrant Christian atmosphere and propose to them a program worthy of their spirit? Nominal conventional Christianity is doomed to contempt and dissolution. The church was never laid open to such searching of her motives, such test of her resources, such purging of her dross."

Carey E. Morgan, of Nashville, Tenn., Sees Hopeful Signs in Jerusalem's Fall

"Nothing has stirred the sentiment of Christendom more since the fall of Constantinople in 1453 than the capture of Jerusalem. You may wonder why I connect the fall of Constantinople with Jerusalem; it is by way of contrast only. It was here that the Moslem church came into Europe, and it was in this siege that gunpowder was first used. The libraries of the classics were scattered throughout Christendom, and everywhere they went, followed the new light

of civilization. Some people contend that the world is getting worse, but I would point them to those awful days of the crusades, when England, Germany, Italy and France sent their crusaders in a mighty effort against Jerusalem to capture the sepulchre from the Mohammedans, who had held it since the seventh century. Let the Mohammedan have his Mosque and his Mecca, but the Hebrew ought to be admitted to all things sacred to him in this city. He has the first claim to every inch of this sacred spot. But to the Christian this city is peculiarly the Holy City."

H. H. Harmon, Now on the Battlefields of France, Praises French Achievements

"War is a serious game and there is only one thought here. If it is slacking at home not to come here, it is slacking here not to be at it morning, noon and night. Poor France has certainly done her part now for over three years, and history will have to record its debt. The French simply make it a business and no sacrifice seems too great."

Austin Hunter, Chicago Leader, Says Christ Bore the Sword, But Spoke for Peace

"We should remember that Jesus said: 'I come not to bring peace, but a sword.' Today we are bearing a sword in the spirit of Christ because we cannot make the world a universal brotherhood with military power enthroned. The kaiser must be overthrown."

C. O. Stuckenbruck, Evangelist in Council Bluffs, Ia., Speaks of Two Kinds of War

"Winning the battles of this war in which we have engaged for humanity is not the biggest thing in this world. Winning the war against evil, the per-

petual war between righteousness and the devil, is still the biggest problem we have to solve. And we will not solve it divided. We must get together upon Jesus Christ and the Bible if we are to accomplish the one big victory."

C. W. Ross, of Springfield, Ill., Church, Says World Must Go on to Her Calvary

"The world will be richer because of its present suffering, in spite of the great sacrifice it involves. Those who have suffered can best help the suffering. They are the only ones who will. When our nation has begun to suffer, she will re-

spond to the world's needs in a way that will make that of the present seem almost as nothing. The cross of Jesus presented a scene so tragic, and yet so momentous in its significance, that the world may never dare forget it. It does not stand for the work and mission of Jesus Christ, but for the ultimate defeat of all those individual forces arrayed against him, though men seem to be slow in learning the lesson. The world is wrapped in sorrow just now. Tragedy and suffering are on every hand. The world has come to her Gethsemane, and she will go on to Calvary. For those men and nations who will say, 'I will to do God's will,' it shall not be in vain."

Missionary Rallies

To be Held by Dr. C. L. Pickett, Dr. L. F. Jaggard and Mr. C. M. Yocum

Date.	Place.	Pastor.	Date.	Place.	Pastor.
Jan. 7.	Emporia, Kan.—D. Y. Donaldson.		Feb. 7.	Waxahachir, Tex.—Chas. A. Chasteen.	
Jan. 9.	Guthrie, Okla.—Guy H. Finley.		Feb. 8.	Oak Cliff, Dallas, Tex.—L. B. Haskins.	
Jan. 10.	Oklahoma City, Okla.—H. E. VanHorn.		Feb. 10.	Visit Plano, Tex.—J. T. Bradbury.	
Jan. 11.	Kingfisher, Okla.—H. E. Stubbs.		Feb. 10.	Visit Terrell, Tex.—Ted D. Stewart.	
Jan. 14.	Chickasha, Okla.—Byron Hester.		Feb. 12.	Van Alstyne, Tex.—A. N. Glover.	
Jan. 15.	Hobart, Okla.—S. T. Martin.		Feb. 13.	Dennison, Tex.—H. G. Fleming.	
Jan. 16.	Clinton, Okla.—Archie Sater.		Feb. 14.	Denton, Tex.—T. H. Mathieson.	
Jan. 17.	En Route.		Feb. 15.	Texas Christian University.	
Jan. 18.	Amarillo, Tex.—Ernest C. Mobley.		Feb. 17.	Ft. Worth, Tex.—L. D. Anderson.	
Jan. 22.	Students at Phillips University, East Enid, Okla.		Feb. 18.	Fort Worth, Tex.—L. D. Anderson.	
Jan. 24.	En Route.		Feb. 19.	Comanche, Tex.—S. H. Austin.	
Jan. 25.	Fayetteville, Ark.—C. A. Finch.		Feb. 20.	En Route.	
Jan. 27.	Ft. Smith and Fayetteville.		Feb. 21.	Greenville, Tex.	
Jan. 28.	Ft. Smith, Ark.—J. D. Arnold.		Feb. 24.	Dallas, McKinney.	
Jan. 29.	Little Rock, Ark.—B. F. Cato.		Feb. 25.	Hillsboro, Tex.—E. S. Bledsoe.	
Jan. 30.	Texarkana, Ark.—E. F. McFarland.		Feb. 26.	Waco, Tex.—F. N. Calvin.	
Jan. 31.	Longview, Tex.—H. E. Beckler.		Feb. 27.	Belton, Tex.—L. Williams.	
Feb. 1.	Jacksonville, Tex.—Tom J. Dean.		Feb. 28.	Austin Bible Chair.	
Feb. 4.	Palestine, Tex.—A. E. Ewell.		March 1.	Austin, Tex.—J. W. Kerns.	
Feb. 5.	Tyler, Tex.—P. F. Herndon.		March 3.	Austin and San Antonio.	
Feb. 6.	Corsicana, Tex.—Reverend Stephens.		March 4.	San Antonio, Tex.—Hugh McLellan.	
			March 5.	San Marcos, Tex.—Merton Swift.	
			March 6.	Houston, Tex.—H. K. Pendleton.	

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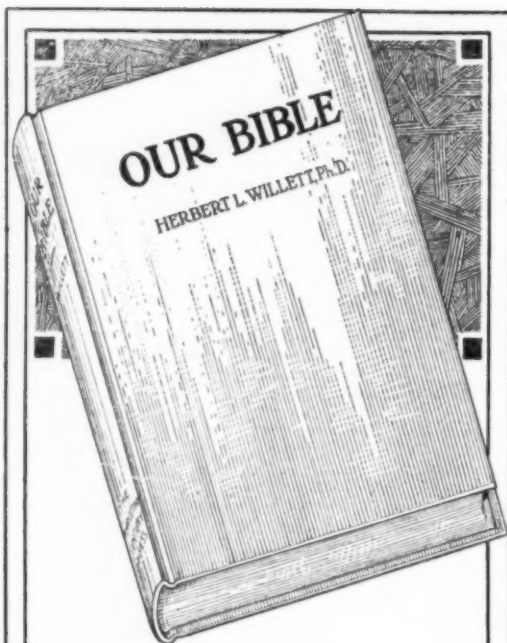
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